A

SERMON

Preach'd in the

Cathedral and Metropolitical

CHURCH

OF

St. *Peter*, in *York*:

On *Friday*, the Fifth of *November*, 1697.

Being the ANNIVERSARY-DAY of THANKSGIVING for that Great *Deliverance* from the *Gunpowder-Treaſon*: And alſo the Day of His *Majeſty*'s Happy *Landing* in *England*.

With a POSTSCRIPT and Two LETTERS, which clearly diſcover the *Roman* Deſigns againſt the *Engliſh Church* and *Nation*.

By *GEORGE HALLEY*, A. M. and Prebendary of *Ripon*.

London: Printed for, and Sold by *Tho. Baxter*, Bookſeller, in *Peter-Gate*, *York*. 1698.

TO THE

Moſt Reverend Father in GOD,

JOHN,

By Divine Providence,

Lord Archbiſhop of York,

His GRACE,

Primate of *England* and Metropolitan.

MY LORD,

WHEN I *firſt compos'd this Diſcourſe, I had not the leaſt Thought of ſending it abroad into the World: But partly thro' the Importunity of ſuch as gave it a patient and favourable* Audience, *and partly thro' the* Reflections *of ſome, who, without cauſe, are Enemies to our* Great *and* Triumphant Prince, *and partly thro' the* Incredulity *of others, touch-*

ing a Principal and Neceſſary Branch of true Repentance; Reſtitution: *as alſo thro' the Hopes of its proving, in* ſome meaſure, *a happy Inſtrument to bring back into the* Fold *ſuch* Sheep *as are gone aſtray; I have adventured its Publication.*

And now, My Lord, *this humbly begs the Honour of Your* Grace's *Patronage, and implores the Favour not to interpret the prefixing of Your* Great Name *to ſo mean and defective a* Piece, *as great Boldneſs and Preſumption, but to accept it as a* Specimen *of Gratitude and Sincere Affection for all Your Kindneſſes unworthily conferr'd upon me.*

I am, My Lord, *incapable of making Your* Grace *any other Return than this Publick Acknowledgement of them; with Fervent Prayer to the* Great Shepherd and Biſhop of Souls, *to protect You and* Yours, *and to continue*

nue ſo Great *a* Bleſſing, *as Your* Grace *is, amongſt us.*

I am ſure, all the Flock, *committed to Your* Paſtoral Care, *have the* Higheſt *Obligations to render unto* Almighty God *and His* moſt Excellent Majeſty, *their hearty Thanks, as well as grateſully to commemorate* the late moſt Pious and Incomparable Queen, *for ſending ſo burning a* Light, *ſo bright and ſhining a* Luminary *amongſt them.*

In what an Ocean *of Peace and Tranquility doth the Great Ship (Your* Large Dioceſs) *now Swim? of which* God *and* the King *have conſtituted* You *the* Supreme Commander: *You not only Direct and Govern, but You pull at the* Ropes and Sails *with as much Vigour, as any* Common Mariner *that Sails therein: So Great is Your Lordſhip's* Talent, *ſo Indefatigable is Your Induſtry in Preaching, that Your* Grace

The Epiſtle Dedicatory.

Grace *might juſtly, with the late* Lord Archbiſhop of Armagh, *make this the* Motto *of Your* Archiepiſcopal *Seal*;

Woe is unto me, if I Preach not the Goſpel.

That a Prelate, *ſo ſingularly Eminent for Great Parts and Abilities, for Piety and Vertue, Care and Diligence, Meekneſs and Humility, for Love and Charity, may long Preſide over and Adorn the* Church *of God, is the Affectionate Deſire and Ardent Prayer of*

My LORD,

Your Grace's moſt obliged,

Dutiful, and Grateful

Servant,

GEORGE HALLEY.

2 Cor. I. 10.

Who delivered us from ſo great a Death, and doth deliver: in whom we truſt that he will yet deliver us.

THE Conjunction of *Mercies*, which the Almighty ſo eminently and peculiarly wrought on this Day for our Church and *Nation*, makes this Day an *High Day*, a very great and glorious *Feſtival*. A Day, which, upon a double Account, ought to be had in everlaſting Remembrance: Not only for the Providential Diſcovery of the Snares of Death laid this Day for our *Anceſtors*, but for the late happy and aſtoniſhing Deliverance of us, their *Poſterity*, from the imminent Danger of *Popery* and *Arbitrary Power*. The impure Streams of *Idolatry* and *Superſtition* had gone even over our Souls, the proud and inſulting Waves, the *Romaniſts* had triumph'd over us (for they began to rage horribly, and ſwell, they gnaſh'd upon us with their Teeth, when their ſmall Stock of Arguments was ſpent; and by this time of Day we ſhould have found their *Teeth Spears and Arrows, and their Tongue a ſharp Sword*) the *Romaniſts*, I ſay, had triumph'd over us, had not God ſent us, on this bleſſed Day, a *Deliverer* to reſcue us from *Popiſh Tyranny*, when we were ſo near ſinking under it. Great Reaſon therefore have we to ſay, with St. *Paul*, *God deliver'd us from ſo great a Death, and doth deliver: in whom we truſt that he will yet alſo deliver us.*

In

In which Words, conſider we

I. The great Death from which the Holy Apoſtle was delivered by God.

II. I will endeavour to ſhew you, that God, in this as well as in the Apoſtolical Age, doth ſtill deliver from Death.

III. What Method we muſt of abſolute Neceſſity take to indear the Lord our God, to oblige him ſtill to protect and deliver us from Death.

Who deliver'd us from ſo great a Death, and doth deliver: in whom we truſt that he will yet alſo deliver us. But firſt.

In the firſt Place conſider we the *great Death* from which the Holy Apoſtle was delivered by God.

By Death may be underſtood Troubles and Afflictions, extream or uttermoſt Dangers: Troubles and Afflictions in a Superlative, in the higheſt Degree: He *was preſs'd out of Meaſure, above Strength*; inſomuch, that he had almoſt black and deſponding Thoughts, *he deſpair'd even of Life:* If he had not found more than ordinary Aſſiſtances of the good Spirit of God, he had certainly ſunk under them. This is the doleful Account which he himſelf gives us at the Eighth Verſe, with the place too, where thoſe Troubles came upon him, namely, *Aſia.*

What the Troubles were which he met with in *Aſia*, we are informed by St. *Luke*, in the 19*th* of the *Acts*, and the 23*d* Verſe, where we read of a *Riot*, or unlawful Aſſembly, a great Stir raiſed by one *Demetrius*, a Silver-ſmith, and the Workmen of like Occupation, about the Doctrine of the Goſpel; becauſe St. *Paul* had preach'd againſt the Images which they made and

and worſhipp'd, *as confounded be all they that worſhip carved Images, and that delight in vain Gods, worſhip him all ye Gods*; becauſe he had perſuaded much People, that they be no Gods which are made with Hands; they came upon him in a furious and tumultuary Manner. *Further*;

In the firſt Epiſtle to the *Corinthians*, 15. 32. we read, *if after the manner of men I have fought with Beaſts at Epheſus, what advantageth it me, if the dead riſe not?* Some interpret thoſe Words of his Conflict with the ſame *Demetrius* and the Silver-Smiths, who were like Beaſts in their Conditions and Manners: Others are of Opinion, that he really was expoſed in the Theatre to furious Beaſts; tho', peradventure, he was only ſo κατὰ ἄνθρωπον, in the Purpoſe of Men; the Magiſtrates had ſentenced and condemned him to that Death, but *Divine Providence* interpos'd and reſcued him from the Execution of the Sentence: Thus probably theſe Words of my Text relate to his Sufferings at *Epheſus*, *when God delivered him from ſo great a Death. Further*;

In the Second Epiſtle to the *Corinthians*, 11. 23. St. *Paul* tells us, That he ſuffered more than any of the very Twelve Apoſtles, *in Labours more abundant, in Stripes above Meaſure, in Priſons more frequent, in Deaths oft*, that is, in eminent Perils of Death; it is an *Hebraiſm*, the *Hebrews* expreſs great Dangers, Afflictions, Conflicts or Agonies by the Name of Death; thus *Pſalm* 18. 4, 5. the *Royal Pſalmiſt*, when his Blood-Thirſty Enemies were ready, as a Torrent, to overwhelm him, complains, *the Sorrows of Death compaſſed me, and the Floods of ungodly Men made me afraid, the Sorrows of Hell compaſſed me about, the Snares of Death prevented me.* And thus in *Deaths*

oft, that is, in Deadly Accidents and Dangers: And what they were, the Verſes following ſufficiently declare. *Of the Jews, five times received I forty Stripes ſave one: thrice was I beaten with Rods: once was I ſtoned: thrice I ſuffered Shipwrack: a Night and a Day I have been in the Deep.* ἐν τῷ βυθῷ, There are ſome, who, according to *Theophylact*, aſſert this to have been the Name of a Well in which he hid himſelf after his great Danger at *Lyſtra*, *Acts* 14. 19. Or elſe it imports ſome deep, filthy, noiſom, infamous Priſon. *A Night and a Day I have been in the Deep:* in *Journying often, in Perils of Waters, in Perils of Robbers, in Perils by my own Countrymen, in Perils by the Heathen, in Perils in the City, in Perils in the Wilderneſs, in Perils in the Sea, in Perils among falſe Brethren: in Wearineſs and Painfulneſs, in Watchings often, in Hunger and Thirſt, in Faſtings often, in Cold and Nakedneſs.* And at the 32d, and 33d Verſes, *in Damaſcus, the Governour under Aretas, the King, kept the City with a Gariſon, deſirous to apprehend me, and thro a Window in a Basket was I let down by the Wall, and eſcaped his Hands. God delivered him from ſo great a Death.* Such were the Sufferings of the Holy Apoſtle, St. *Paul*, thus God was pleaſed to try him, and many other his principal Favourites, in the Fiery Furnace of Affliction. God, for ſuch wiſe Ends and Purpoſes as are beſt known to himſelf; peradventure for an Exploration or Trial of his Faith and Conſtancy, or leſt he ſhould be *exalted above Meaſure*, leſt he ſhould be too much elevated with the high tranſcendent Revelations vouchſafed unto him, or for the more effectual Propagation of the Goſpel, God permitted him to ſail through a Sea of Blood, to be toſs'd with Storms and Tempeſts of Trouble and Affliction. And oh!

oh! how did he endure them with an undiſturbed Patience, and an entire Reſignation to the Divine Will! How did he bear up againſt them with all Chriſtian Courage, with a vigorous and undaunted Reſolution! How perfectly pleas'd with, how did he *glory of his Infirmities*, that is, his Sufferings? He very well underſtood that the *Sufferings of this preſent World are not worthy to be compar'd to the Glory that ſhall be revealed.* Tho' the Floods of Sorrow aroſe, tho' the Winds of Perſecution blew and vehemently beat upon him, yet he fell not; he had in Proſpect the beautiful and fair Haven of Eternity: His ſole Truſt and Confidence was in the Lord his God, whom *the Winds and the Seas obey.* Thus, *tho' he was troubled on every ſide, yet not diſtreſſed, tho' perplexed, yet not in deſpair; though he was perſecuted, yet not forſaken; tho' caſt down, yet not deſtroy'd; no! God delivered him from ſo great a Death, and doth deliver: in whom we truſt that he will yet alſo deliver us.*

And this brings me to the Second thing, namely, That God, in this, as well as in the Apoſtolical Age, doth ſtill deliver from Death.

In the 13th Chapter of the *Hebrews*, Ver. 8. we read, *Jeſus Chriſt the ſame yeſterday, and to day, and for ever:* The Faith in him, the entire Religion of Jeſus Chriſt is not only unchangeable, conſtantly the ſame throughout all meaſures of time, but alſo his Care and Love to his Myſtical Body, and all the Members of it is immutable throughout all Times and Ages of the World; *with the Lord our God is no Variableneſs, neither Shadow of Turning.* God never did leave, God never will forſake ſuch, whoſe Lives are conformable to his Laws, as are Pure and Holy in all Manner of Converſation. God hath in all Ages, doth

now, and ever will cover ſuch as fear him with the Wings of his Divine Providence, will give them his immenſe Favour and Almighty Protection, ſo long as the Sun and the Moon ſhall endure. It is God who made, who governeth, preſerveth and taketh Care of the World, he ſees all the Springs of Motion, all Tranſactions here below, all Things are naked and opened to the Eyes of him with whom we have to do. Tho' his glorious Reſidence and Habitation be in the Manſions of Bliſs above, yet *he ſo far humbleth himſelf, as to behold the things done upon Earth*; and therefore tho' *wicked Men encourage themſelves in Miſchief and commune of laying Snares ſecretly, and ſay, who ſhall ſee them? tho' they imagine Wickedneſs and keep it ſecret among themſelves, every Man in the Deep of his Heart, yet God ſhall ſuddenly ſhoot at them with a ſwift Arrow, that they ſhall be wounded*; yea, by his good Providence, *their own Tongues ſhall make them fall, inſomuch that whoſo ſeeth them ſhall laugh them to Scorn*: Thus, *Prov.* 19. 21. *Solomon* tells us, *there are many Devices in a Man's Heart: nevertheleſs, the Counſel of the Lord, that ſhall ſtand.* There are many Deſigns and Contrivances in the Minds of Men, which, they think, are ſo well laid, that they cannot miſcarry; but are all defeated by the over-ruling Counſel of the Lord. No! it is not the moſt refined Policy, it is not the moſt ſubtle Stratagem, it is not the moſt ſtrong and invincible Contrivance of Man that can out-vie the Strength of Heaven; nothing can ſtand in Competition with the Divine Favour and Protection. This, the *Great Politicians, the Helliſh Projectors* of the *Gunpowder-Treaſon*, found to be infallibly true. *The Arch-plotter, Garnet*, who was at that time ſuperior of the Jeſuits here; the *Jeſuits!* a wicked

ed Generation of Men: how hath this Church and Nation of ours been and ſtill is plagued by them? They are under a Holy League and ſolemn Oath to purſue our Ruine and the Deſtruction of our excellent Religion, and to effect this, they have all along acted, and ſtill do act under any Maſque; they turn themſelves, *Proteus like*, into any Shape to enkindle Strife and Contention amongſt us. Alas! all our Schiſms and unhappy Diviſions flow from this bitter Fountain. Oh that we would become wiſe and ſuffer our ſelves no longer to be cajol'd and deluded by them! Oh that we may ſee in time the Things which belong to our Peace! Oh that we would ſtrive to anſwer the illuſtrious Character of the *Primitive Church*, to be all of one Heart, of one Mind, and of one Soul, to meet together with one Accord, in one Place. But to return:

I ſay, it is not the moſt refined Policy that can outvy the Strength of Heaven: This the Helliſh Projectors of the *Gun-Powder-Treaſon* found to be infallibly true; the *Arch-Plotter Garnet*, a perfect *Achitophel*, a Man that could give and hide his Counſel as deep as Hell, with whom his Friends would embark in any deſign tho' never ſo black and dangerous, yet how far infatuated was this cunning *Politician?* Alas! he conſider'd not that ſome of the *Conſpirators*, who were willing to work a publick Miſchief for his Pleaſure, might alſo have a Deſire to ſecure their private Friends from Danger, by giving them ſome general or ambiguous Admonition: And, indeed, that one of them ſhould hint in a Letter to his honourable Friend the inſtant Danger, was not extraordinary, ſave only in this, that ſo much Tenderneſs of Heart, ſo much good Nature could be left in his Breaſt, who had conſented to his Country's Ruine. It is really, prodigiouſly

digiouſly ſtrange, that ſuch a Man ſhould put on the Bowels of Compaſſion for a private Friend as had deſign'd his Country's perpetual Deſolation: Where was then this Piety? Where was then this Religious Affection? Alas! all Nature, all Humanity, all Reſpect of Laws both Divine and Humane were then quite abandoned, there was then no Conſcience made to extirpate the whole Nation, and all for a pretended Zeal to the Catholick Religion. Can this be the Chriſtian Religion? No, the eſſential Mark, the proper Character of the Chriſtian Religion is Love and Charity: This is a Religion which hath all of the Dove, and nothing of the Vulture in it, which is *Wiſdom from above*, which is *firſt pure and then peaceable*, it is a charitable Religion, and none can juſtly pretend to it, whoſe Doctrines are *Earthly*, *Senſual* and *Deviliſh*; who breathe nothing but Curſes and Slaughters, who hold it lawful to deſtroy all ſuch as differ from them in Matters of Faith, to extirpate by Fire and Sword all ſuch as *worſhip God after the Way which they call Hereſie*; and ſuch are the bloody Principles of the *Roman Religion*: Principles diametrically oppoſite to the Doctrine and Practice of the Author of the Chriſtian Religion, the ever *Bleſſed Jeſus*. *He came into the World to ſave and not to deſtroy the Lives of Men*: But, alas! the *Papiſts* are for ſending Men out of the World in a fiery Chariot, for illuminating our Underſtandings with Fire and Faggot: The *Marian* Perſecution is a Demonſtration of their Cruelty, and the ſame diſmal Tragedy would have been acted over again, had not God ſent us a *Deliverer*, who deliver'd us from ſo great a Death. Thus, I ſay, there was then no Conſcience made to extirpate a whole Nation, and all for a pretended

Zeal

Zeal to the Catholick Religion; a horribly miſtaken blind Zeal, *a Zeal not at all according to Knowledge.* Alas! *They know not what manner of Spirit they are of.* But God deliver'd *the King*, *the Queen*, *the tender Princes*, *the Nobles*, the whole Kingdom from their deſign'd Deſtruction. *God deliver'd them from ſo great a Death. Death!* How exorbitant was that *Death* in its Nature? How tranſcendently wicked in its Deſign? How barbarous and unnatural? Such a prodigious Cruelty as is beyond the Example of former Ages, as is not to be parallell'd in all the voluminous Records of time from the Beginning of the World. The Plot was deeply laid, it was hatch'd and contriv'd in the dark, they kept it ſecret, every Man in the Deep of his Heart, and not without Ceremonies of Religion; Ay, they ſwore by the *Bleſſed Trinity*, and by the *Holy Sacrament* never to diſcloſe it directly, nor indirectly, by Word or Circumſtance: But, by the good Providence of God, it was proclaim'd upon the Houſe-tops. A moſt wonderful Proclamation, and never enough to be reflected upon with Praiſe and Thankſgiving; ſuch a Diſcovery as *Bellarmin* himſelf confeſſes to have been miraculous. Had it taken effect, as it was juſt ripe for Execution, my Blood chills, I tremble to think of the diſmal Conſequences of it: We had then been depriv'd of *King*, *Queen*, *Princes*, and *all the Nobility*: It would have been a moſt miſerable Deſolation: How would this poor *Church* and *Nation* have laid a bleeding? Peace and Happineſs would preſently have taken the Wing and flown from this *Britiſh Iſle*; there would then have been nothing but inteſtine War, Bloodſhed, and the greateſt Confuſion. Never did the Ear of Man hear of ſuch a Conſpiracy before. The higheſt

Treaſon

Treaſon that could ever be imagin'd by any, who either made or writ of Laws, was *Crimen læſæ Majeſtatis* the violating the *Majeſty* of the *Prince:* But the *Gunpowder-Treaſon* wants a Name ſufficient to expreſs it; it tended not only to the Hurt, but to the Death of the *King*; and not to the Death of the *King* only, but of his whole Kingdom, to the Deſtruction of the beautiful Frame, the Diſſolution of the Noble Fabrick of this Ancient, Famous, and Flouriſhing *Monarchy*, even the Deletion of our whole Name and Nation.

No Mantle of Holineſs can cover ſuch a Treaſon, no Pretence of Religion can excuſe it, God and Heaven condemn it, all Souls of a truly Chriſtian Temper and Diſpoſition muſt deteſt and abhor it. *Six and Thirty Barrels of Powder*, with Bars of Iron, Stones and Wood upon them! What a great Breach, what a fiery Tempeſt, what a Motion and Commotion of Earth and Air would there have been? But God deliver'd our *Anceſtors from ſo great a Death.*

But Secondly, God doth ſtill deliver from Death.

Ay, God hath lately deliver'd us, their *Poſterity*, from Death and Deſtruction. It is not many Years ago ſince we had a ſad and melancholy Proſpect of Affairs; it is not long ſince a thick and black Cloud hung over our Heads, which, in all probability, would have broke and pour'd down upon us a Deluge of Waters, if it had not been timely diſpell'd by the comfortable Appearance of a *Bright and Glorious Star* in our *Hemiſphere*, by the happy Arrival of *King William* upon this Day. I need not acquaint you how our *Popiſh* Enemies attempted to deſtroy both our Laws and Religion. It was an excellent Reply which an ancient and eminent *Serjeant at Law* gave the *King*, when he complemented him upon his Arrival: *His Majeſty* told him

him he had out-liv'd moſt of his Profeſſion; and he truly anſwer'd, that if his *Majeſty* had not come over, he ſhould have out-liv'd the *Law* it ſelf. We flatter'd our ſelves indeed with a Belief that it was impoſſible to have the *Popiſh* Religion ever introduced here, becauſe a thing ſo abſolutely againſt the *Engliſh* Conſtitution; that let the Principles of the *Prince* be what they would, the Adminiſtration of the *Laws* muſt of neceſſity run in the ſame Channel he found them in: But we ſoon ſaw how the Courſe of the River was forc'd, and the Stream turn'd ſo as to run over our Soul; we were quickly made ſenſible of our groſs Miſtake and Deluſion, we preſently underſtood that there is no Government too hard for a *Jeſuit* to cut in ſunder, no Conſtitution ſo ſtrong as to wreſtle with a *diſpenſing Power*. Thus our Religion, our Laws, our Liberties, all that is near and dear to us would have been deſtroy'd, had not God deliver'd them from ſo great a Death, by ſending us the beſt of *Princes*, who this Day ſet his Foot on the *Britiſh Shore:* It was *he* alone whom God made the happy Inſtrument of our Preſervation, it was he who ſtop'd our furious Enemies in their Career, who prevented their baſe Deſigns by a ſudden and an unexpected Change of the Scene, by ſuch an aſtoniſhing Revolution of Affairs, as no Age, peradventure, can parallel.

A moſt happy *Revolution*, whatſoever our *Male-contents* think of it. Alaſs! when once the Minds of Men are darkned with Ambition, Pride, Revenge, Hatred, Malice and Envy, let Acts of Providence be never ſo *illuſtriouſly* viſible, they will not ſee them, ſuch Darkneſs is thick to Admiration, *how great is that Darkneſs!* It was, I ſay, a moſt happy *Revolution:* Tho' it is true indeed, the Conſequence of it hath been a vaſt Expence

of *Blood* and *Treaſure:* but ſtill we have the leaſt Reaſon to murmur or complain: This *Blood* hath not been ſpil'd, this terrible *War* hath not rag'd in our own, but in a Foreign Land; all the *Havock* which hath been made, all the Devaſtations by Fire and Sword were not here, but in other Countries. Taxes and Impoſitions indeed we have not been freed from, but what then? *our Yoke hath been eaſy, and our Burden light*, and if Judgment may be form'd according to the *Sumptuous* way of living, according to the little Abatement there hath been, ever ſince the War commenc'd, either of Diet, ſplendid Attire, or other expenſive Diverſions, all the Charge we have been at is *comparatively* as nothing. It is a *Queſtion* whether greater Injury hath been done to the *Publick*, whether the Nation in general hath ſuffer'd more by *impairing the Coin*, than by the War: the Prevention of which great Miſchief for the future, is ſuch a glorious Act as ought never to be forgotten: To have call'd in our *baſe Money* at a time when we ſlept upon the downy Bed of Peace, would have been a matter of far leſs Difficulty; but to regulate the Coin, when we were engag'd in a bloody and expenſive War, this Act no Age peradventure can parallel. It is a *Queſtion*, I ſay, whether the Nation in general hath ſuffer'd more by *impairing the Coin* than by the War: I heartily wiſh that *ſuch* as have thus been guilty of plunging the Nation into calamitous Circumſtances, may be deeply touch'd and affected with the Conſideration of it, that they may Repent of the *great Wrong and univerſal Robbery* which they have committed, and demonſtrate the Sincerity of their Repentance by giving the Wealth they have gotten by Injury, Fraud, and Deceit, to *Charitable Uſes*. If they do not, the time will come, when they will wiſh they had

had not *enriched themſelves by others Poverty*; that they had mov'd in a low Sphere, and been contented with a mean Condition, that they had caſt themſelves naked into the Arms of *Divine Providence*, and known nothing of Temporal Affluence and Proſperity. *Oh! What is a Man advantaged, if he gain the whole World, and loſe himſelf, or be a caſtaway? Luke* 9. 25. *Oh! what ſhall a Man give in Exchange for his Soul? Mat.* 16. 26. I am ſure *Thieves* (and ſuch are the *greateſt Thieves*, as either impair'd, or by furniſhing were inſtrumental to the *impairing of our Coin*) unleſs they repent of their *Wickedneſs*, and make *Reſtitution*, if there be a Capacity for it, can never enter into the Kingdom of God, 1. *Cor.* 6. 10.

But, bleſſed be God, *the Tables of the Money Changers are now overturn'd*, this great and dangerous *Diſtemper* which the Nation hath long labour'd under, is now healed, this *baſe Art*, as well as the *terrible War*, hath had its happy Period and Concluſion; and if we would but put away from us all Bitterneſs and Wrath, Anger and Clamour, Malice and Envy, and live in Chriſtian Love and Charity, if we would but endeavour to keep the Unity of the Spirit in the Bond of Peace, what could hinder us from being the *happieſt People* upon the Face of the Earth? *What complaining could then be in our Streets? Trade*, which is the Life and Soul of this Nation, will now flouriſh, our Money hath recover'd its ancient Weight and Fineneſs, it hath now the greateſt Beauty and Comlineſs; and tho' we have been at a vaſt Expence of Blood and Treaſure, yet the *Happineſs* we have gotten thereby, will infinitely over-ballance and preponderate all our *Harm and Loſs*; we have purchaſed therewith a *Jewel* of a Tranſcendent value, of the greateſt Price, an *Honourable*, and, I hope, a *durable and laſting Peace*. God hath

made the War to ceaſe, it is he who is the Author of all our Deliverances, *it is he who maketh Wars to ceaſe in all the World, who breaketh the Bow, and knappeth the Spear in ſunder, and burneth the Chariots in the Fire:* God, I ſay, hath made the War to ceaſe, thro' the Noble Conduct and Heroick Valour of our *Great King*, God hath given unto us the Bleſſings of *Peace*. God Land him ſafe again on our *joyful Shore*, let him return with the greateſt Glory and Triumph, with the loudeſt Shouts and Acclamations, God Almighty give him always the Hearts of his *Parliament*, and the Affections of his *People*; O *Young Men and Maidens, Old Men and Children*, cry, *God Save King William*; for he it is by whom God hath deliver'd us from Death, from innumerable Dangers, and doth deliver: In *whom we truſt, that he will yet alſo deliver us.*

And this brings me to the Third and the Laſt thing; Namely,

What Method we muſt of abſolute neceſſity take to endear the Lord our God, to oblige him ſtill to protect and deliver us from Death.

And here, if ever, we hope to endear the God of Heaven to us, to oblige him to protect and deliver us from Death; this is the Method which we muſt of abſolute neceſſity take: We muſt lead an holy and exemplary Life, we muſt endeavour, as much as in us lies, to be Pure and Holy in all manner of Converſation. Do we pretend to truſt in the Lord our God? Alas! without Holineſs, we truſt in vain; unleſs we purify our ſelves, we can have no ſure and certain Hope, no rational Aſſurance of the *Divine Protection*. No *People* under Heaven have more liberally taſted of the Favour and loving Kindneſs of the Lord, than we. No *People* in the World have ſtronger Obligations to Piety and Vertue than we. What is it that the Lord could have

have done for this our Nation, and he hath not done it? God hath given us the beſt Religion, the beſt Government, the beſt Laws, and the beſt of *Princes*, and by him the beſt of Bleſſings, *Peace*. How many Deliverances from Death have we had? The Time and your Patience would fail me to give you a particular Enumeration of them; they are more in Number than I am now able to expreſs. How often hath the Lord been pleas'd to deliver our *Glorious Prince* from Death; and in *him* us? for if this our *Light*, our *Lamp* had been quench'd in Battel, *What a Day of Darkneſs and Gloomineſs, what a Day of Clouds and thick Darkneſs would there have been?* He may very juſtly be call'd the *Light* of our *Iſrael*, for, the Splendor and Greatneſs, the Beauty and Glory, the Conduct and Direction, the Comfort and Safety, the Welfare and Happineſs of us his *People* flow from and depend upon him. How often, I ſay, hath the Lord been pleas'd to deliver *him* from Death? From Perils in the Field, from Perils in the Sea, from Perils by his own *Subjects*, from a treacherous and bloody, an horrid and barbarous *Aſſaſſination*. And God will ſtill deliver him and us, if we be but obedient and conformable to his Divine Laws. But if we will not be obedient, if theſe manifold Favours and Mercies of the Lord will not influence and perſuade us to Purity of Life and Holineſs of Converſation, how fatal will the Conſequence be? What can we look for but Ruine and Deſtruction? Oh! *We ſhall be conſumed both we and our King*. We may aſſure our ſelves, that all Engines are now at work to diſturb our Repoſe, our Peace and Tranquility. Oh! that all ſuch as move in ſublime and honorary Orbs would have a vigilant Eye upon all the Enemies of

our

our Conſtitution. Oh! that all *Magiſtrates* would unanimouſly reſolve to watch and ſtudy to preſerve the People committed to their reſpective Charges, in Peace and Godlineſs. We may aſſure our ſelves, there will be *Helliſh Plots* and *damnable Contrivances*, ſo long as there is either a *Devil* or a *Jeſuit* in the World. The *Romaniſts* will always bear us the ſame implacable Hatred, we ſhall find them of the ſame diabolical Temper and malicious Diſpoſition. Now, who can confound their Devices? Who can deliver us from their Machinations but God? and nothing can challenge or oblige him to do ſo but Piety and Vertue. Alas! if we do wickedly, if we do not leave off our Ingratitude and Impiety, our unreaſonable Murmurings and Repinings, if we ſtill provoke him by Sins and Tranſgreſſions, what terrible Effects will not theſe Things produce? *Oh! we ſhall be conſumed both we and our King:* For ſearch the lively Oracles of God, the holy Scriptures, and you will find there, that God hath all along darted the Rays of Proſperity, hath ſhowr'd down all imaginable Bleſſings upon ſuch Nations as *feared him and wrought Righteouſneſs*; and on the contrary, God hath pour'd down the fierceſt Inſtances of his Anger and heavy Diſpleaſure upon ſuch Kingdoms as trampled upon his Laws, as affronted him by Wickedneſs and Impiety; this hath been the conſtant Courſe of *Divine Providence*, and in all probability will be ſo to the end of the World. That was good and wholeſome Advice which *Achior* gave *Holofernes* concerning the *Jews*. Judith 5. 21, 22. *My Lord and Governour, If there be any Error in this People, and they ſin againſt their God, this ſhall be their Ruine; but if there be no Iniquity in their Nation, let my Lord now paſs by, leſt their*

their Lord defend them, and we become a Reproach before all the world: And this ſalutary Advice we find confirm'd by *Judith* her ſelf in the 11th Chapter, and the 9th and 10th Verſe, *As concerning the Matter which* Achior *ſpoke in thy Councel, we have heard of it. O Lord and Governour, reject not his Word, but lay it up in thine Heart, for it is true; our Nation ſhall not be puniſh'd, neither can the Sword prevail againſt them, except they ſin againſt their God.* And, indeed, conſider how God dealt with his own *peculiar People*, the *Children of* Iſrael.

When they walk'd in his Statutes, and kept his Commandments, how tranſcendently great then was their Affluence and Proſperity? the ineſtimable Bleſſing of *Peace* was then within *their Walls, and Plenteouſneſs within their Palaces*; Quietneſs and Eaſe, Unity and Love, all imaginable Happineſs they enjoy'd at home, and the Almighty made them victorious and triumphant abroad; they rejoyc'd under the Shadow of his Wings: But when they became corrupt and abominable in their Doings, when there was a general Declenſion from the Faith and Practice of True Religion, then they ceas'd to be a happy and a proſperous People; they were then led into Captivity, *their Enemies then oppreſſed them, and had them in Subjection*, put upon their Necks the Chains of Bondage and intolerable Slavery. Now theſe things happen'd unto them for *Enſamples*; theſe things are written for *our Learning and Admonition.* If we conſtantly walk before God in Holineſs and Righteouſneſs, we ſhall then enjoy Happineſs and Tranquility, Peace and Plenteouſneſs: But if we apoſtatize from God and Goodneſs, he will then have a Controverſie with us, Fire and Famine, Sword and Peſtilence, his Judgments

ments will then rage amongſt us: For if *God ſpar'd not the natural Branches*, how can we expect he will ſpare us? If *we continue not in his Goodneſs*; that is, if we ſtand not faſt, if we perſevere not in the Faith, in ſuch a Faith as worketh by Love, as lives and acts by Charity, as is productive of all noble and vertuous Actions; thus St. *Paul* argueth, *Rom.* 11. 21, 22. It is infallibly true, that Wickedneſs and Vice draws down God's Wrath and Vengeance upon any People, that Looſeneſs of Life, and Corruption of Manners brings the moſt flouriſhing People to Ruine and Decay. Oh! then let the Conſideration of this important Truth oblige and enforce us to live up to the Precepts and Inſtitutions of our excellent Religion. God then will be our conſtant Friend and Benefactor, *God then will ſtabliſh the wonderful Things He hath been graciouſly pleas'd to work for us*; God then will continue to deliver our *Sovereign* Lord the *King*, and us his People from Death, from all the impious Plots and Conſpiracies of his and our Enemies, both at home and abroad; God then will bleſs him and us with Temporal Peace and Happineſs in this World, and with eternal Peace and Happineſs in the World to come.

Which God, of his infinite Mercy, grant for Jeſus Chriſt his ſake, to whom, with the Father and the Holy Ghoſt, be aſcrib'd, as is moſt due, all Honour, Glory, Praiſe, Thanksgiving, Might, Majeſty and Dominion, from henceforth and for evermore. Amen.

THE

THE POSTSCRIPT.

IN part of the fore-going *Diſcourſe*, I have ſlightly touch'd upon the unhappy *Schiſms*, and much to be lamented *Diviſions*, which now furiouſly rage amongſt us; and have ſhewed you the *Spring* from whence they flow, namely, the *Jeſuits*, and other *Emiſſaries* of the Church of *Rome*. It is that *Church* which hath, ever ſince our *Bleſſed Reformation*, induſtriouſly ſown the Seeds of Contention amongſt us, and, it is much to be feared, *She* hath now more than ever, a pleaſing Proſpect of a plentiful Harveſt. It was that *Church* which was the Source and Origin of all the late Troubles and Confuſions; and *She* ſtill endeavours with the ſame implacable Malice to ſet us at *Variance* and *Strife* amongſt our ſelves. This is the *Engine* which the *Romaniſts* have all along made uſe of, and ſtill do, to effect our Ruine and Deſtruction. They very well underſtand, that *Diſcord* is the only Gate which can poſſibly give *Popery* an entrance into this *Kingdom*. That this hath been their conſtant Practice, I could produce infinite Teſtimonies out of very Authentick *Hiſtorians*; but now, I ſhall only recommend theſe Two *following Letters* to your ſerious Peruſal and Conſideration, which are not only of unqueſtionable Authority, but clearly evince, and ſufficiently diſcover the *Roman* Contrivances and Deſigns.

I pray God we may obviate them by our Vigilance and Circumſpection, by our timely ſeeing the Things which belong unto our Peace, by a vigorous and inviolable Reſolution, to be all of one Heart, and of one Mind, and *to be henceforth no more Children, toſſed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftineſs, whereby they lie in wait to deceive.* Amen.

A LET-

A LETTER from Sir *William Boſwell*, to the moſt Reverend *William Laud*, late Archbiſhop of *Canterbury*, remaining with Sir *Robert Cotton*'s choice Papers.

Moſt Reverend,

AS I am here employ'd by our Sovereign Lord the King, your Grace can teſtifie, that I have left no Stone unturn'd for his Majeſty's Advancement; neither can I omit (whenever I meet with Treacheries or Conſpiracies againſt the Church and State of England) *the ſending your Grace an Account in general. I fear Matters will not anſwer your Expectations, if your Grace do but ſeriouſly weigh them with Deliberation: For be you aſſur'd, the* Romiſh Clergy *have gull'd the miſled Party of our* Engliſh Nation, *and that under a* Puritanical Dreſs; *for which the ſeveral* Fraternities *of that Church, have lately received* Indulgencies *from the See of* Rome, *and Council of* Cardinals, *for to educate ſeveral of the young Fry of the Church of* Rome, *who be Natives of his Majeſty's Realms and Dominions, and inſtruct them in all manner of Principles and Tenents contrary to the* Epiſcopacy *of the Church of* England.

There be in the Town of Hague, *to my certain Knowledge, two dangerous* Impoſtors, *of whom I have given notice to the Prince of* Orange, *who have large Indulgences granted them, and known to be of the Church of*

Rome, *although they ſeem* Puritans, *and do converſe with ſeveral of our* Engliſh Factors. *The one,* James Murray, *a* Scotch *Man, and the other,* John Napper, *a* Yorkſhire *Blade. The main Drift of theſe Intentions, is, to pull down the* Engliſh Epiſcopacy; *as being the chief Support of the* Imperial Crown *of our Nation: for which purpoſe above Sixty* Romiſh *Clergy-men are gone within theſe two Years out of the Monaſteries of the* French King's *Dominions, to preach up the* Scotch *Covenant, and* Mr. Knox *his Deſcriptions and Rules within that* Kirk, *and to ſpread the ſame about the Northern Coaſts of* England. *Let therefore his* Majeſty *have an inkling of theſe Crotchets, that he may be perſuaded, whenever Matters of the Church come before you, to refer them to your* Grace, *and the Epiſcopal Party of the Realm: For there be great Preparations making ready againſt the Liturgy and Ceremonies of the Church of* England; *and all evil Contrivances here and in* France, *and in other Proteſtant Holdings, to make your* Grace *and the Epiſcopacy odious to all Reformed Proteſtants abroad. It has wrought ſo much on divers of the Foreign Miniſters of the Proteſtants, that they eſteem our Clergy little better than Papiſts. The main Things, that they hit in our Teeth, are, our Biſhops to be called Lords; the Service of the Church; the Croſs in Baptiſm; Confirmation; Bowing at the Name of Jeſus; the Communion Tables placed Altar-ways; our Manner of Conſecrations: And ſeveral other Matters which be of late buzz'd into the Heads of the Foreign Clergy, to make your Grievances the leſs regarded in caſe of a Change, which is aimed at, if not ſpeedily prevented. Your Grace's Letter is carefully delivered by my Gentleman's own Hands unto the Prince.*

Thus

Thus craving your Grace's hearty Prayers for my Undertakings abroad, as alſo for my ſafe Arrival, that I may have the Freedom to kiſs your Grace's Hands, and to tell you more at large of theſe Things. I reſt

Your Grace's moſt humble Servant,

Hague, Inne 12. 1640.

W. B.

A LETTER from the Right Reverend *J. Bramhall*, Biſhop of *Derry* (afterward Primate of *Ireland*) to the moſt Reverend *James Uſher*, Archbiſhop of *Armagh*.

Moſt Reverend,

I Thank God I do take my Pilgrimage patiently, yet I cannot but condole the Change of the Church and State of England: *And more in my Pilgrimage than ever, becauſe I dare not witneſs and declare to that ſtraying Flock of our Brethren in* England, *who have miſled them, and who they are that feed them. But that your Lordſhip may be more ſenſible of the Church's Calamities, and of the Dangers ſhe is in of being ruin'd, if God be not merciful unto her, I have ſent you a Part of my Diſcoveries,*

coveries, and it from credible Hands, at this preſent having ſo ſure a Meſſenger, and ſo fit an Opportunity.

It plainly appears, that in the Year 1646, *by Order from* Rome, *above a Hundred of the* Romiſh *Clergy were ſent into* England, *conſiſting of* Engliſh, Scotch, *and* Iriſh, *who had been educated in* France, Italy, Germany, *and* Spain ; *part of theſe within the ſeveral Schools there appointed for their Inſtructions. In each of theſe* Romiſh *Nurſeries, theſe Scholars were taught ſeveral Handicraft Trades and Callings, as their Ingenuities were moſt bending, beſides their Orders or Functions of that Church. They have many yet at* Paris *a fitting up to be ſent over, who twice in the Week oppoſe one the other ; one pretending* Presbytery, *the other* Independency ; *ſome Anabaptiſm, and other contrary Tenents, dangerous and prejudicial to the Church of* England, *and to all the Reformed Churches here abroad. But they are wiſely preparing to prevent theſe Deſigns, which I heartily wiſh were conſidered in* England *among the Wiſe there.*

When the Romiſh Orders do thus argue Pro *and* Con, *there is appointed one of the Learned of thoſe Convents to take Notes and to judge : and as he finds their Fancies, whether for* Presbytery, Independency, Anabaptiſm, Atheiſm, *or for any new Tenents, ſo accordingly they be to act, and to exerciſe their Wits : Upon their Permiſſion when they be ſent abroad, they enter their Names in the Convent Regiſtry, alſo their Licences : if a* Franſciſcan, *if a* Dominican, *or* Jeſuit, *or any other Order, having ſeveral Names there entered in their Licence ; in caſe of a Diſcovery in one Place, then to fly to another, and there to change their Names or Habit.*

For an Aſſurance of their Conſtancy to their ſeveral Orders, they are to give Monthly Intelligence to their Fraternities, of all Affairs wherever they be diſpers'd : ſo that the

the Engliſh Abroad know News better than ye at home. When they return into England, *they are taught their Leſſon, to ſay, (if any enquire from whence they come,) that they were poor Chriſtians formerly that fled beyond Sea for their Religion Sake, and are now returned, with glad News to enjoy their Liberty of Conſcience.*

The Hundred Men that went over, 1646. *were moſt of them Soldiers in the Parliaments Army, and were daily to correſpond with thoſe Romaniſts in our late King's Army, that were lately at* Oxford, *and pretended to fight for his Sacred Majeſty: For at that time, there were ſome Roman-Catholicks who did not know the Deſign a contriving againſt our Church and State of* England. *But the Year following,* 1647. *many of thoſe Romiſh Orders, who came over the Year before, were in Conſultation together, knowing each other. And thoſe of the King's Party asking ſome why they took with the Parliament's Side, and asking others, Whether they were bewitch'd to turn* Puritans? *not knowing the Deſign: But at laſt, ſecret Bulls and Licences being produced by thoſe of the Parliament's Side, it was declared between them, there was no better deſign to confound the Church of* England, *than by pretending* Liberty of Conſcience. *It was argued then, That* England *would be a Second* Holland, *a Common-Wealth; and if ſo, what would become of the King? It was anſwered, Would to God it were come to that Point. It was again reply'd, Your ſelves have Preached ſo much againſt* Rome, *and his Holineſs, that* Rome *and her Romaniſts will be little the better for that Change: But it was anſwered, You ſhall have Maſs ſufficient for* 100000 *in a ſhort ſpace, and the Governors never the Wiſer. Then ſome of the mercifulleſt of the Romaniſts ſaid, this cannot be done unleſs the King die: Upon which Argument, the Romiſh Orders thus licenced, and in the Parliament*

Parliament Army, wrote unto their ſeveral Convents, but eſpecially to the Sorboniſts, *whether it may be ſcrupled to make away our late* Godly King, *and his Majeſty, his Son, our King and Maſter; who, bleſſed be God, hath eſcaped their Romiſh Snares laid for him? It was returned from the* Sorboniſts *that it was lawful for* Roman Catholicks *to work Changes in Governments for the Mother-Churches Advancement, and chiefly in an Heritical Kingdom; and ſo lawfully make away the King.*

Thus much, to my Knowledge, *have I ſeen and heard ſince my leaving your Lordſhip, of which I thought it very requiſite to inform your Grace; for my ſelf would hardly have credited theſe things, had not* mine Eyes *ſeen ſure Evidence of the ſame. Let theſe things ſleep within your gracious Lordſhip's Breaſt, and not awake but upon ſure Grounds, for this Age can truſt no Man, there being ſo great Fallacy amongſt Men. So the Lord preſerve your Lordſhip in Health, for the Nations Good, and the Benefit of your Friends; which ſhall be the Prayers of*

Your Humble Servant,

J. DERENSIS.

FINIS.